NEW-YORK CHRISTIAN MESSENGER
AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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CHRISTIAN VISITANT.

We have several times called the attention of our readers to the contemplated revival of this valuable little work, in a cheaper form. The first No. of Vol. 3, has just reached us. It is occupied with an introductory address to the reader from the ever ready pen of Br. Grosh. We cannot better fill a small space in our paper than in copying a portion of this Address; while at the same time it will enable the reader to judge of the familiar and persuasive character of the Visitant, and its peculiar appropriateness to its object. The extract follows:

Introductory Address,

BY A. B. GROSH.

And Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip said unto him, Come and see. John i, 46.

Reader, grant me a few minutes hearing. I ask it for your own sake as well as mine—but especially for the sake of that Gospel, and that cause, which I believe to be of God, our heavenly Father. Believing that you, as well as myself, may have prejudices which should be removed that your joy and peace may be full, I choose to address you on familiar and affectionate terms, and candidly to argue the point with you, as I should wish you to do with me, were I in your place and you in mine. Read, then, the language of my text. The question is the voice of opposing prejudice—the answer is the entreaty of conciliation and candor. The circumstances which gave rise to this very brief dialogue, were as follows:

Jesus of Nazareth, the Messiah, had just begun his ministry in Judea, and been pointed out as "the Lamb of God which taketh away the sins of the world," and the minds of the people, expecting the coming of Christ, were thereby directed toward him. In collecting together his apostles who should accompany him as witnesses and disciples, he met with Philip, and requested him to follow him. A short time after Philip met his townsman Nathaniel, and rejoicingly said unto him, 'We have found him of whom Moses, in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.'—The word *Nazareth*, and the ideas excited with it, seem to have occupied the mind of Nathaniel, who asks, 'Can there any good thing come out of *Nazareth?*' He evidently had a mean opinion of the place—a deep prejudice founded on some unfavorable circumstance or event—perhaps he had *merely heard* that the Nazarenes were ignorant, or vicious, or pursued some train of improper habits or manners. But certainly he was prejudiced, and, regarding Jesus through the darkness of his prejudices, it was impossible that Nathaniel could be benefitted by or rejoice in the Messiah. Philip took the best—almost the only method to disabuse Nathaniel's mind. He said unto him, 'Come and see.' Come and make yourself acquainted with Christ; come and examine his character and doctrine for yourself, and you will then know whether any good thing can come out of Nazareth. Nathaniel did so, and was convinced of the falsity of his prejudices in this case—for he was 'an Israelite indeed, in whom was no guile.'

Now Nathaniel's prejudices were perfectly natural. All of us are frequently situated and prejudiced precisely as he was. Some local influence—some evil report—some insinuations of an enemy, make us dislike the very name of a particular person, place or people. But the the moment we come and see—when knowledge has developed the virtues and long acquaintance revealed the character—our prejudices vanish, and we wonder how we could have been led to entertain them! Take an instance.

A *Universalist pamphlet* is presented to you for perusal. You start back in horror. 'A *Universalist* pamphlet! Can there any good thing come out of *Universalism?*' Such are your feelings—and why? You have been told by the ignorant that its professors are all rogues and villains, liars and drunkards, gamblers and immoral men—its women impure, and its ministers ungodly and impious. You have, perhaps, seen two or more individuals who *were called* Universalists, and they were immoral and irreligious. 'Can there any good thing proceed from *such* men?' Gentle reader, 'Come and see.' Seek an acquaintance for yourself with those who *are* Universalists in good standing with their denomination, and judge for yourself.

But you are informed that the doctrine of Universalism is extremely licentious and demoralizing—that it denies the Bible, the punishment of sin—promises salvation to all, whatever may be their character—that it says, with the serpent of old, 'Ye shall not surely die'—and that it is, in short, the cunning delusion of hell, the devil's own doctrine. 'Can there any good thing come out of *such* a foul, corrupt system?' Dear reader, 'Come and see'—hear and read what its advocates say and teach—examine its doctrine and the scriptural proofs thereof, before you condemn it. Judge it not merely by the evidence of its ignorant, or prejudiced, or bigoted opposers, who may not know, or knowing may not care, whereof they affirm. Suppose Nathaniel had gone to the enemies and opposers of Jesus—to the honest but deceived Saul of Tarsus, for information. Would he have done well? Would he have been justified in deciding on such evidence? Certainly not. Neither, then, are *you* justified in condemning *Universalism* on the testimony of *its* opposers. No; go to the fountain head for information—examine the whole system and compare it carefully, in every part with the Bible—'prove all things,' and while you 'hold fast that which is *good*,' reject that which is *evil*.

But you have perhaps heard it said that the whole Christian church have unanimously considered Universalism as a very dangerous error, and that even now it is supported by but a very few persons of any judgment, learning or respectability! And 'Can there any good thing—any thing worth attention—come out of such a trifling, unimportant handful of a denomination?' Dear reader, 'Come and see'—Jesus and his followers were once but a mere handful among the wealthy and learned Jews—Luther and Calvin, and their followers were but a mere handful among the able and learned Catholics—and even now the Protestants are a small minority in Christendom, and the Christians a still smaller minority in the world—yet would you be a Pagan, a Jew, or a Catholic, merely on the ground of greater numbers, or greater learning, or wealth? Surely—surely you would not.

But you are deceived with respect to Universalism. It has greater claims on your attention, even in this respect, than you seem aware of.—In the early ages of Christianity, Universalism was the *prevailing* sentiment. It continued so until the fourth century, and never was endless misery *fully* settled as the doctrine of the Church until A. D. 553. Examine the 'Ancient History of Universalism,' by Hosea Ballou, 2d, and you will find these assertions abundantly sustained by irrefutable evidence. 'Come and see.'

Again—we have not been deficient in able and learned advocates of Universalism, in modern times. Several of the most eminent bishops and clergy, commentators and Doctors of Divinity, of opposing denominations, have given their testimony to the truth of our sentiments—have declared that Universalism was plainly taught in the Bible, and is the truth of God. For the names of many of these able and learned men, of various denominations, I refer you to the 'Modern History of Universalism,' by Thomas Whittemore, where you will find many extracts from their writings. 'Come and see.'

Nor need I refer you to a few good and great men, here and there, who have believed in Universalism; for I have a still better reference to make. Germany is acknowledged to be 'at least a century in advance' of every other nation in the world, in its knowledge of biblical literature and criticism—in its libraries and literary institutions. Its clergy of all denominations are acknowledged to be virtuous, pious, and devout. Yet there is scarcely a theologian in Germany who believes in the doctrine of endless misery—the most learned and pious profess a belief in Universalism, which is called '*the Orthodoxy of Germany*,' by Professor Sears, late of the Baptist Theological Seminary at Hamilton. You will find ample testimony of these facts, in 'Letters from the North of Germany,' by Mr. Dwight, an opposer of Universalism---also in the letter of Professor Sears, lately published in the Baptist Register, Utica. 'Come and see.'

Nor are our numbers in *this* country so very despicable. Seventy years ago and we had not a single preacher, nor a society in the United States. Two years ago we numbered about seven hundred congregations and three hundred preachers. Since then our increase has been very rapid. We probably number over one thousand congregations and five hundred preachers---but I cannot speak with certainty, as our numbers are scattered so widely without proper organization, in the Southern and Western States, and exist but imperfectly organized even in the Eastern and Middle States. Have we not, then, even in point of numbers and ability ---in point of progress and increase---have we not some claim on your attention and consideration? Reader, 'Come and see.' Judge and condemn us no longer on mere hear-say evidence, and the testimony of men who may be ignorant or deceived respecting us; or too much opposed to state the truth respecting our sentiments. But take up our various writers---hear our preachers----read our periodicals----converse with our virtuous and intelligent members,

and then, taking the Bible, reason and nature as the standard and test of truth, make up your mind candidly, prayerfully and deliberately. And whether convinced or not, boldly avow your convictions of what you deem to be the truth, assured that 'open rebuke,' even, 'is better than secret love.'

JESUS THE SAVIOR.

He shall save his people from their sins.

The great root of evil and wretchedness is sin; and its prevalence is the only cause which renders a Savior necessary. Freedom from sin is freedom from all essential ill. With this also, the language of Scripture strikingly corresponds. It represents salvation to consist in the removal of sin and its consequences, and the substitution in its place of holiness, with its happy consequences and lasting rewards. Jesus came "to put away sin;" "to give repentance and remission of sins;' "to bless in turning away every one from his iniquities:" "to redeem from all iniquity, and purify unto himself a peculiar people, zealous of good works." This is the constant language of the New Testament, which no man can read without the persuasion, that a moral regeneration, a deliverance from the power of sin, and perfection in purity and holiness, is the purpose to be effected by the gospel; that in this consists its salvation, commencing upon earth, and consummated in the glory and bliss of eternity.

A strict adherence to the language of the Scriptures on this point, will keep us from the error of imagining, that the evil from which Jesus saves is the curse of man's original condition, the fearful destiny in which he is involved by nature. Now it is not only perfectly inconceiveable that a benevolent being should have subjected his creatures to such a miserable fate, prior to their sinning, or even to their existing; but, which is more to the purpose, the sacred writers perpetually teach, that the misery to be saved from is that of sin, not of natural condition; that the wrath to be escaped is that which visits their own transgressions, not that which awaits them because they are men, or to which they are naturally subjected. They speak of no evil prior to or greater than that of sin. They speak of no curse antecedent to this, or independent of it. And they propose to save from this as the grand, the essential, the all comprehensive ill, leading to consequences of wretchedness and despair.

We are very ready to suppose that the work of redemption is some expedient for getting rid of the *punishment* due to sin—as if that were of all things the most to be desired; and thence we are easily led to persuade ourselves, that we may so take advantage of the work which has been wrought as to escape the punishment, though we may not have relinquished the sin. Thus to avoid the penalty, and yet enjoy the transgression, has always been a chief object of false religions, and men would fain believe that it has been accomplished in the true. But let us not be deceived. No such preposterous compromise has been made. It is inconsistent with all that we have been taught either by experience or religion. For what says experience? The penalty of sin often continues to visit the sinner long after he has repented and reformed. The impiety, indiscretion and vices of youth, for example, are followed with suffering and shame through life, and burden the memory with bitter thoughts as long as reflection lives. But it would not be so, if the grand design were simply to provide an escape from punishment, or to devise some means of abolishing it. In this case, all such suffering must have been done away at once. Let us not then be deceived. Even the assurance of pardon, is no assurance that the consequences of transgression shall be altogether removed. For what says the Scripture? "Thou wast a God that forgavest them, though thou tookest vengeance on their iniquities."

And if we inquire of religion, as taught either by nature or by revelation, what is it, in strict truth, which God designs especially to promote by his government and his dispensations? Happiness? Yes, unquestionably. But how? happiness only? at any rate? of any description? If so, there were no need of laws and restraints, and moral means, and institutions of discipline and instruction; for he might by the arbitrary appointments of his will, lavish it abundantly on his creature. But surely it is not so. Being a holy God, whose abhorrence of sin is equal to his desire of happiness, and in whose view there is no true happiness where there is not holiness; he, therefore, makes holiness the primary object of his government, and the moral perfection of his offspring, the favorite purpose of his dispensations. Nothing will answer in the place of this. He cannot be satisfied by some plausible devise for remitting punishment, nor by shifting it off upon some other than the transgressor, nor even by arbitrarily excluding the sinner from his universe. It is not suffering, but sin, which he would exterminate; he could esteem no salvation accomplished for his children, until this principle of all evil is itself utterly eradicated.

Let us not, then, be deceived in regard to the nature of this salvation. It is not the abolition of punishment, but of sin. As when a man is saved from a disease, it is by removing the disease, that is, by curing him of it; so he is saved from his sins by being rid of them. It would avail little to deliver the sick man from his pangs, if his disorder were still unrelieved, and bearing him down imperceptibly to the grave. And it would avail little to deliver the sinner from punishment, and the sufferings which follow in the train of vice, if his evil dispositions were left unrebuked. For while he remains a moral being, he may choose for himself what happiness he pleases, yet if he cannot relish that of virtue, he will find no content. Let his fetters be stricken off, let the fire be quenched, and the gnawing worm be dead; open to him the rich paradise of heaven, and give him place among the obedient and holy worshippers around the throne of God; yet if he have not been redeemed from sin, nor his affections reclaimed from its love, there is no beauty nor bliss for him there, but he wanders among them a discontented stranger, self-tormenting and solitary, without companion, enjoyment or home—his depraved habits and corrupted taste rendering insipid and loathsome, the light and felicity of eternity.—*H. Ware, Jr.*

UNIVERSALISM GOOD FOR THE YOUNG.

It has occurred to me that Universalists, although the zeal which they manifest in their truly glorious cause is highly commendable, are not, at present, pursuing, generally, that course which is best calculated to promote the advancement of the cause of *truth*.

It seems to be the principle aim of the advocates of liberal principles, to impress the *older classes* of community with a sense of the value of truth. This is not the result of any primal defect in our system; for it was necessary, in the infancy of the cause, when the weeds of bitterness had for a long time flourished unchecked, to enforce truth by powerful appeals to the reason and understanding of the reflecting portion of community. And, indeed, this course is not, in itself, a practical fault, for these classes still need much instruction and encouragement.

But when we consider how the demoralizing influence of *partialism* has corrupted all our institutions, if not by strenuous measures, by giving direction to the twig which is to determine the inclination of the tree; does it not seem to be important that a blow should be aimed at the root of this formidable evil?

I am aware that the heralds of "glad tidings" have seen enough of the direful effects of youthful prejudice, to induce them to advocate freedom of thought, upon matters of conscience. And did not error breathe forth its poison in the land, to blight the buds of fair virtue, they might, with more propriety, leave children and youth to form their opinions without any assistance.

But even then, it would not be prudent to leave the untutored mind entirely to itself: it needs cultivation, and discipline; it will make advancement in *virtue* or *vice*; and it becomes an imperious duty, to "train it up in the way in which it should go." If Universalists neglect this, they may continue to deplore the moral desolation occasioned by bigotry and superstition—they will have forever to stem the sluggish torrent of inwrought prejudice, and endure the scoffs of little naughty ignorance. The march of mind is onward; and that of the youth is like the garden prepared for the seed of the sower. Its soil is fertile. Whatever is there sown takes deep root and flourishes. The enemies of the "truth as it is in Jesus," are aware of this; they are also aware of the remissness of Universalists; and by taking advantage of these circumstances, and holding forth, as an inducement, the pure pleasures of early association, they draw under their influence the children and youth of all classes of community. In primary, and Sabbath schools, there is a secret but powerful influence exerted continually. And while our enemies pretend to utter indifference, and refuse to meet the advocates of Universalism in open contest, as something beneath their dignity, they are with a disguised hand, diligently scattering tares in a congenial soil, which, ere we are aware, have attained to a fearful growth. Now if Universalists feel confident that their sentiments are founded upon immutable truth, is there danger of inculcating them too extensively? And so long as it is a fact, that the young mind will receive abiding impressions from *some* source, would it not be perfect consistency in them to impress it with what they believe to be truth, rather than to suffer it to be contaminated with false doctrines? Shall we, because we prefer to have the mind arrive at truth by its own unaided researches, remain idle spectators, while the advocates of error are stifling by their operations, all the expanding beauties of the youthful soil? Humanity forbid: It is the duty of Universalists to lead their children in the "way everlasting." And it is believed they can do this without violating their free principles. Let them form associations among children and youth—let the pure palatable fruit of Christianity be presented to them, and applied to their growing wants, and they will soon inquire for the tree on which it grows. In some instances the experiment has been made, and the result has exceeded the most sanguine expectations. Were this method generally adopted, it would prove, by far the most effectual way of disseminating the truth. For the next generation, having found the "tree of life" in youth, will be prepared to spend the glory of their strength in cultivating it, that they may enjoy its fruits.

If there be any thing in liberal Christianity which is calculated to exert a desirable influence upon men, this influence will be proportioned to the strength of their principles: then, is it not obviously important that the minds of the young should be stored with truth and virtue, that their characters may be established upon a permanent basis! People are prone to imagine that religion and morality are suited only to the tastes, capacities, and necessities of those in advanced life. But, though

"Grace is a plant, where'er it grows
Of pure and heavenly root,
It fairest in the youngest shows
And yields the sweetest fruit."

Yes, let children be *early* educated in the great science of religion, and it will "grow with their growth, and strengthen with their strength." Then will fathers and mothers cease to mourn over the wreck of fallen genius. Then will the philanthropist and the christian cease to deplore the dire prostitution of man's noble faculties; and the patriot will contemplate with rapture, the virtues of the rising generation, as a sure pledge of the perpetuity of our free institutions.

Children are men in miniature, soon to become men indeed; let them therefore, be fitted for the duties of after life by a thorough cultivation of the choicest virtues, that they may reflect honor upon themselves—upon their species—and upon their God.—*Trumpet and Magazine.*

SPIRIT OF DEVOTION.

"The turf shall be my fragrant shrine,
My temple, Lord, that arch of thine,
My Censor's breath the mountain airs,
And silent thought my only prayers."

We fear there are many in the religious world whose minds stand in need of the suggestion made by Paul to the Athenians at Mars Hill—that God "dwelleth not in temples made with hands." There is too much of that spirit which virtually confines the work of devotion to certain stated times and seasons, and forms, and stationary altars, and creeds of "strange import," pronounced in earthly temples, reared by "art and man's device." There are those whose minds are so bound by words and sayings of men, that they dare not consult the works of nature, and worship in her temple—through fear that she will reason them out of their preconceived opinions!

Heaven be praised, that we are not of this number! No, we love to worship our God in his own boundless temple; to feel the spirit of devotion kindling within the soul, as we survey the grandeur of the firmament with its glittering train—or the beauty and magnificence of the teeming earth around us. There are feelings of the purest, holiest kind, which can raise us up in the temple of nature, and teach us high and sacred things concerning its great and mysterious Author. But these feelings can never be realized among the narrow and miserable systems of the wisdom of this world. They can only be inspired by the spirit of their Divine Author, when we seek him through the medium of his great and marvellous works. It is then we are taught his exceeding excellence and glory—his parental care and goodness, loving kindness and tender mercies; and are filled with that perfect and adorable love that "casteth out fear." O, the comfort of a devotion like this! It is the sublimity of earthly worship, the height of that spiritual glory which man, in this existence is permitted to enjoy.—*Star and Universalist.*

Original.

"Heaven and hell receive men just as they lived and died on the earth: either in the faith of Christ and love to God, or in unbelief of Christ and hatred of God. As the tree falls so it lies, as death leaves us, judgment finds us, and heaven or hell receives us."

Messrs. EDITORS—The above extract is from a small Sunday School book entitled "*Crumbs from the Masters Table; or Select Sentences, Doctrinal, Practical, and Experimental,*" by W. MASON. This I presume is one of the doctrinal sentences containing the sentiments of limitarians, which they are striving to impress upon the minds of their children. This is one of the "*crumbs*" the sunday school scholar must swallow, without stopping to inquire whether it be palatable or not, or even thinking it to be any thing else than the testimony of heaven."

If the "Master's Table" contains such crumb's as the above extract I think it would be well to direct the child where they can be found; but this I presume would be a difficult task, and I feel justified in inquiring, has not the Author of the book taught the young scholar to receive as truth, the traditions and doctrines of men? And does not this teaching lead the young mind to bow down to a popular creed without any positive evidence whatever? Most certainly. Let the teacher be called upon for scripture testimony to sustain his positions and he is completely confounded. The scriptures do not warrant a belief in such a sentiment, but still it must be taught and implicitly believed. And why? because the minister or some pretended wise man says so. "*These things ought not so to be.*" Children should be taught to understand what they read and to reflect upon its reasonableness and and truth. To get the ideas of the writer or speaker should be the object of the reader or hearer. What ideas can the Sunday school scholar acquire from the words, "As death leaves us judgement finds us." The child knows that death leaves the body a lifeless lump of earth, but does it know that a *judgment* predicated on evidence, follows the cold and lifeless body into another world? Or does the writer of the book know it? Paul says, "the dead shall be raised incorruptible, immortal, and the natural body changed to a spiritual body. He does not intimate that a judgement is to find the body in the same state as it was at death; that "*heaven or hell received it.*" No, Mr. Mason, you are at war with Paul and his ideas of death and the resurrection. Such "*crumbs*" as you have given to your young readers, come not from the *master's table*, but from the creeds of man.—Hence they are not proper to be given to our children for their edification and comfort.

You tell your readers that heaven or hell receives men just as they lived and died on earth. Paul tells his readers that he KNOWS, "if the earthly house of this tabernacle be dissolved, we *have* a building of God, an house not made with hands, *eternal* in the HEAVENS." Not a word about hell's receiving a part of them after death and judgment. If it be true that heaven or hell receive men *immediately at death*, I cannot see any propriety in their being called to a future judgment. I should think the common ideas on this subject would induce the belief that the *judgment took place at death* when they were sent to their destined abodes. But I leave this part of the subject to be reconciled by the believers in such views. I can have no faith in them without evidence. Children can be taught to rehearse articles of belief, but if they do not understand and get some idea from them they can not be of much use in improving the mind or bettering the heart. "Unbelief of Christ and hatred of God," according to our Author, sends men to hell at death. If this be true, what will become of the many millions that died before the coming of Christ. Are they in hell now, suffering, for not believing in him of whom they had not heard? Are they writhing in torments unutterable for not beholding what was not in existence? What, too, will become of infants and all who are not capable of believing? must they be sent to the dread abodes of ceaseless woe? The heathen world are not believers in Christ. Consequently must be plunged into an abyss of misery when death leaves them; and this too for not knowing him who came to save them. The very men whose premises necessarily lead to such conclusions, pretend to be strong advocates for the justice of God. But what *justice* they can discover in dooming the heathen world, infants and ideots, to a place or state of torments at death, which is to be endless in its duration, I cannot conceive.

Is it not true, that the *same* characters which our author sends to hell, our Savior came to save—not from going to hell, but *from their sins?* Will he accomplish what he came to do? If our author would but believe the testimony of heaven, that "every man shall be taught of God"—that all shall know him from the least to the greatest, (and to know him is eternal life,) and that God, who is love, will finally be *all and in all*, then he might rest assured that "hatred of God and unbelief in Christ" will be no more. All who put any dependence on the positive testimony of scripture, ought to believe that when the "dispensation of the fullness of times shall come; all things will be gathered together in Christ;" and become new creatures.—Yes, "all, shall be made alive in Christ."

If Sunday school scholars could be taught the important truths of scripture, that God is their creator, their father, and loves them with an unchangeable love, thereby inducing them to love him, on the principle that love begets love, I think we should see more happy effects from so much exertion in the cause of Sunday Schools. Let the glorious doctrine, that "love is the fulfilling of the law," be deeply engraven on the mind, and let them be taught that this law of love is calculated to make them happy here, while a contrary course of hatred and ill will tends to make them unhappy and miserable. Let them be taught that "to enjoy, is to obey," and in obeying the commandments there is a *great reward*. By walking in this new commandment, which is "to love one another," all will be harmony, peace, and joy, but by disobeying the requirements of this pure and holy law of love, and wandering from the paths of wisdom and virtue, into the ways of vice and folly, they will be beset with thorns and thistles on every side. Destruction and misery will ever attend them, and conscience, that never sleeps, will be their constant tormentor.

Were our youth correctly taught, it appears to me they would be persuaded to believe this great and important moral truth, that "*virtue alone, is happiness below.*" Yes, I firmly believe that a proper education or training of the tender mind would lead it to see and know, that "The soul's calm sunshine and heartfelt joy is virtue's prize." And when once brought to behold its beauties, and to practice it for its own sake, or for the happiness it confers, not all the temptations in the world would allure them from their great polar star of virtue, to wander in the dreary desert of sin and misery. J. B. N.

Bridgeport, Sept. 1834.

Volume of Sermons.

Proposals have been issued for publishing by subscription a volume of Sermons, from the pen of our late Br. James H. Bugbee, whose death was announced some time since. It is to be selected and arranged by Br. L. S. Everitt, of Charlestown, Mass., and will be published by Messrs. Marsh, Capen & Lyon, Boston. The whole profits of the work, after defraying the expenses of publication, will be faithfully appropriated to the benefit of the bereaved family of Br. Bugbee. The prospectus says, "It is, therefore, confidently believed, that this fact alone, aside from the merits of the publication, will induce the friends of our cause to exert themselves, to the extent of their ability, in procuring subscribers"

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REPENTANCE.

A man who is now a minister of the Gospel, gave me the following account. I tell it to you in order to show you what repentance is. "I had one of the kindest and best of fathers; and when I was a little white headed boy about six years old, he used to carry me to school before him on his horse, to help me in my little plans, and always seemed trying to make me happy; and he never seemed so happy himself, as when making me happy. When I was six years old, he came home one day very sick. My mother, too, was sick, and thus nobody but my two sisters could take care of my father. In a few days he was worse, very sick, and all the physicians in the region were called to see him. The next Sabbath morning early, he was evidently much worse. As I went into his room he stretched out his hand to me and said, "My little boy I am very sick. I wish you to take that paper on the stand, and run to Mr. C.'s and get me the medicine written on that paper." I took the paper and went to the apothecary's shop, as I had done before. It was about half a mile off, but when I got there, I found it shut, and as Mr. C. lived a quarter of a mile off, I concluded not to go and find him. I then sat out for home.—On my way back I contrived what to say. I knew how wicked it was to tell a lie, but one sin leads to another. On going in to my father, I saw that he was in great pain; and though pale and weak, I could see great drops of sweat standing on his forehead, forced out by pain. O then I was sorry I had not gone and found the apothecary. At length he said to me, "My son has got the medicine, I hope, for I am in great pain." I hung my head and muttered, for my conscience smote me, "No sir, Mr. Carter says he has got none!" "Has got none! Is this possible?" He then cast a keen eye upon me, and seeing my head hang, and probably suspecting my falsehood, said, in the mildest, kindest tone, "My little boy will see his father suffer great pain for the want of that medicine," I went out of the room, and alone, and cried. I was soon called back. My brothers had come, and were standing round his bed, and he was committing my poor mother to their care, and giving them his last advice. I was the youngest, and when he laid his hand on my head and told me "that in a few hours I should have no father; that he would in a day or two be buried up;—that I must now make God my father, love him, obey him, and always do right and *speak the truth*, because the eye of God is always upon me,"—it seemed as if I should sink; and when he laid his hand upon my head again and prayed for the blessing of God the Redeemer to rest upon me, "soon to be a fatherless orphan," I dared not look at him, I felt so guilty. Sobbing, I rushed from his bedside, and thought I wished I could die. They soon told me he could not speak. O how much would I have given to go in and tell him that I had told a lie, and ask him once more to lay his hand on my head and forgive me! I crept in once more and heard the minister pray for "the dying man." O how my heart ached. I snatched my hat and ran to the apothecary's house and got the medicine. I ran home with all my might, and ran in, and ran to my father's bedside to confess my sin, crying out, "O here father"—but I was hushed; and I then saw that he was pale, and that all in the room were weeping. *My dear father was dead!* And the last thing I ever spake to him was *to tell a lie!* I sobbed as if my heart would break, for his kindness, his looks, and my own sin, all rushed upon my mind. And as I gazed upon his cold, pale face, and saw his eyes shut, and his lips closed, could I help thinking of his last words; "My little boy will see his father suffer great pain for the want of that medicine;" I could not know but he died for the want of it.

"In a day or two he was put into the ground and buried up. There were several ministers at the funeral, and each spoke kindly to me, but could not comfort me. Alas! they knew not what a load of sorrow lay on my heart. They could not comfort me. My father was buried, and the children all scattered abroad, for my mother was too feeble to take care of them.

"It was twelve years after this, while in College, that I went alone to the grave of my father. It took me a great while to find it; but there it was, with its humble tomb-stone, and as I stood over it, I seemed to be at his bed-side, too see his pale face, and hear his voice. Oh! the thought of that sin and wickedness cut me to the heart. It seemed as if worlds would not be too much to give, could I then only have called loud enough to have him hear me ask his forgiveness. But it was to late. He had been in the grave twelve years, and I must live and die, weeping over that ungrateful falsehood. May God forgive me."—*Rev. J. Todd's "Lecture to children."*

COMPASSION OF THE SAVIOR.

All admit that the compassion of Jesus does not fail towards us while we live in this state of trial, while we are left *free* to "accept" the "offer" of eternal life, or to "choose," "endless burnings" for our portion.

Those who believe that his compassions fail, in the future world—who believe that he will *there* cast off forever, acknowledge that he governs, by general laws *here*—that he dispenses, *temporal* blessings to the evil and unthankful, as well as upon the good; but, alas! how reversed will be their situation in the future world! While *here*, the Great *Unchangable*, loves sinners, weeps over their frailties, and calamities, and is moved with compassion, for their distresses—he mourns with those who mourn, and comforts the afflicted—he bears our griefs and carries our sorrows, yet (strange to say) in the future world he so *changes*, that his compassions fail, his bowels of mercies are shut up, He looks with satisfaction on the wailings of the damned, and rejoices in the *enhancement* of his glory, by their everlasting curses. Alas! who, in contemplating *such* a *God*, can experience "joy unspeakable and full of glory?" Who can console himself, with the hope of the resurrection, if he must meet his friends, but to see them torn away, and consigned to the abodes of darkness and eternal despair, with the word *irrevocable*, for ever, reverabating in their ears?

But, thanks be to our God, all have not so learned Christ. All do not worship a God, whose character, they would blush to own themselves.

How grateful should we be, if we have been led to rest our hopes in a God who is *unchangeably good*—who is *infinitely wise*, and *abundantly able* to perform all that his soul desireth; "who *will* have all men to be saved;" "who doeth his *will* in the armies of Heaven, and among the inhabitants of earth"—that the *faith* of *man*, cannot effect the *promises* of *God;* for they are ordered in all things, and *sure*. How should it elevate our affections, and melt our hearts with tenderness, and stimulate us to do good, when we contemplate the character of our great High Priest who is ever touched with the feelings of *our* infirmities, and ever ready to alleviate our sufferings.

At that time of rejoicing, among "the whole multitude of disciples," when the Savior was riding into Jerusalem, in view of the calamity, which was about to befall that city, he was moved with compassion, and when "he beheld the city he wept over it." He was also moved with compassion for the multitude, which gathered around him, and sent them not away hungry lest they should faint by the way. He bare their sicknesses and raised the dead. And even when he was about to remove the cause of the sorrows of the weeping sisters, he was moved with tenderness for their afflictions, and the sympathy of his nature caused him to weep with them. His enemies, also, were objects of his love, as well as his friends. His last, his dying prayer, was for his enemies, and was not that prayer effectual? Will it pass unheeded, by Him, who holds the hearts of men in his hand, and as the rivers of water are turned, he turneth them whithersoever he will? Will the dying prayer of the suffering Son of God—of Him who came, not to do his own will, but the will of his Father, prove unavailing? surely not. "For he shall see of the travail of his soul and be satisfied." He has laid down his life for the sheep, and while one strays away, he will seek till he find it and will carry (not drive) it to his fold rejoicing. "All we like sheep have gone astray,"—God hath concluded us all in unbelief that he might have mercy upon all. O! the depth of the riches, both of the wisdom and knowledge of God!"—*Impartialist.*

HAPPY ILLUSTRATION.

I remember that, on my return to France in a vessel which had been on a voyage to India, as soon as the sailors had perfectly distinguished the land of their native country, they became, in a great measure, incapable of attending to the duties of the ship. Some looked at it wishfully, without the power of minding any thing else; others dressed themselves in their best clothes, as if they were going that moment to disembark: some talked to themselves, and others wept.

As we approached, the disorder of their minds increased. As they had been absent several years, there was no end to their admiration of the hills, the foliage of the trees, and even the rocks which skirted the shore, covered with weeds and mosses. The church spires of the villages where they were born, which they distinguished at a distance up the country, and which they named one after another, filled them with transports of delight.

But when the vessel entered the port, and when they saw on the quays their fathers, their mothers, their wives, their children, and their friends, stretching out their arms with tears of joy and calling them by their names, it was no longer possible to retain a man on board; they all sprung on shore, and it became necessary according to the custom of the port, to employ another set of mariners to bring the vessel to her mooring.

What, then, would be the case, were we indulged with a sensible display of that heavenly country, inhabited by those who are dearest to us, and who are worthy of our most sublime affections? The laborious and vain cares of this life would from that moment come to an end. Its duties would be lost in perpetual rapture. It is wisdom, therefore, that a veil is spread over the glories of futurity. Let us enjoy the hope that the happy land awaits us, and in the mean time let us fulfil with cheerfulness and patience what belongs to our present condition.—*St. Pierre.*

THE OPPOSITION.

There is a class of people who will not allow themselves to hear a Universalist preach, or to read a Universalist book, such is their hatred of the doctrine. The greatest opposition which we meet comes from such sources. They are totally *ignorant* of our doctrine, and therefore, *know certainly* that it is false. They will not learn what we believe, because they hate the system; and they hate it because they will not learn it. Seldom did we ever find our doctrine opposed by those who have given attention to both sides.—*Maine Christ. Intelligencer.*

MESSENGER & UNIVERSALIST.

SATURDAY, SEPTEMBER 13, 1834.

OLD UNIVERSALIST BOOKS.---No. I.

A SPECIMEN OF TRUE THEOLOGY, or *Bible Divinity;* in which the Benefits of Christ's Redemption [are] made known, fairly and plainly from the Holy Scriptures alone," etc. London, 1758, pp. 176, 8vo.

The author of this work preferred concealing his name. In the title page he professes to be "a searcher after religious truth, and a well wisher to all mankind." The object of the book is to establish the doctrine of *Universal Salvation.* The argument is rested on the testimony of the Scriptures, viewed in the light of "that most certain test of all religious truth, namely, the *unity* and *concord* of all God's attributes." The composition of the work is in a style scarcely *mediocre.* There are no divisions of the subject, and repetition is frequent. With all its faults, the book contains much sound reasoning and many excellent practical remarks. A few paragraphs may not be out of place. Speaking of just rules of Scriptural interpretation, in reference to certain passages which are supposed to teach the doctrine of endless punishment, the author says:

"The Holy Scriptures, rightly understood by that infallible test, of God's self-evident attributes always acting in unity and concord---the Christian's true rule of faith and practice---if duly considered, searched and compared by that test of all religious truth, we cannot easily mistake the Holy Scriptures. And till we have a right notion of God and his attributes, which can only be had from the Bible, it is impossible we should be able to judge of any case in religion. And all the learned doctrines and disputes of *this* and of *past* ages concerning religion, will only confound and puzzle us. For we must know in whom we have trusted before we can find comfort and salvation, and which is only to be known from the Holy Scriptures, by a right notion of God and his attributes." p. 39. "We ought never to interpret any part of Scripture inconsistently with, or contrary to, the Goodness of God, which so remarkably shines throughout the sacred writings, and more especially in the New Testament. Obscurer passages of Scripture are always to be interpreted by the plain ones; and not the plain ones made doubtful by those that are more obscure---otherwise there can never be any certain assurance of the truth of any doctrine of revelation at all." p. 54.

In contrasting the effects of opponent doctrines, he strongly reprobates the conduct of those who feel disposed to treat opposing brethren scornfully, "to persecute them, and to proceed most unmercifully to play upon them with that *diabolical engine,* the never-ending torments of hell-fire! This manner of procedure, (he continues) it is greatly to be feared, may drive more sinners into Atheism, despair, and remissness of duty, than we can reasonably hope to bring to a true repentance and amendment of life."

In replying to the popular objection to Universalism, drawn from the application of the term everlasting to the punishment of the wicked, our author clearly shows, that "the terms *forever, everlasting, eternal,* and the like, do never (unless when attributed to God) mean more than a limited or indefinite duration, according to the will of the lawgiver, or the nature of the thing." This position is especially urged as an argument whereby the Jews may be convinced of the truth of Christianity—or at least whereby Jewish prejudice may be broken down.

Our author argues, that "a strict and proper eternity will bear no proportion to any limited time, however long. Between finite wickedness and infinite torment there can be no proportion; nor is there, indeed, less disproportion between such punishment and boundless mercy." p. 117. On p. 163 is the following: "Could we suppose any one sinner to be guilty of all the sins of the whole world—even to such exceeding great wickedness, the inflicting a strict and proper eternity of torments on that sinner, would greatly exceed all manner of proportion. No sinner can be so infinitely sinful as God is merciful." Good ideas, and well expressed.

In another place the writer says: "St. Paul tells us, that the wages of sin is *death*—not a *life* of never-ending torments—but that the gift of God is eternal life—a very melancholy gift, if pain and torment must accompany this eternal life." Again: "The penalty of Adam's disobedience was death; In the day thou eatest thereof thou shalt surely *die.* It is not said, Thou shall surely *live* in eternal torments—with which our outrageous tormentors do threaten mankind." And again: "Our God is the God of Love, and knoweth all things, past, present, and to come. And can any one presume to think, nay, so much as to suppose, that such a gracious and merciful God, who is Love itself, could possibly make creatures, *fore-knowing* at the same time, that those creatures would so offend as to be cast into hell-fire, and there to suffer torments never to have an ending! Would not such a belief be an impious and amazing folly—thus to charge love and goodness itself with so monstrous a cruelty!"

The author dwells with much emphasis on what he terms "the two graces or favor of Christ's Gospel—the *absolute* & the *conditional* salvation." He considers Universal Salvation an absolute and effective purpose of the Almighty—while the present happiness of mankind is dependent upon believing the Gospel and obeying its injunctions. This he terms the *conditional* or special salvation. Concerning the cited distinction, he remarks, "I confess I did never fully perceive it, before I received the hint of it, several years ago, from a late most judicious and learned Divine," etc.

From the discursive nature of the book, and from the lack of method in the writer, this article may itself appear disconnected. My only object was, to present a general view of the work. I may add, that the author held to the doctrine of the Trinity, in a modified form; to vicarious atonement in a measure; and to future limited punishment.

A. C. T.

PROGRESS OF THE TRUTH.

It must be a source of much joy to the sincere believer in the *gospel of Salvation,* to witness the present unparalleled progress of the cause of truth. Wherever we turn our attention a new and increased zeal is developing itself—societies are springing up as it were by magic—meeting after meeting is being held in places where but a short time since, the *persons* of our friends in such assemblages would have hardly been safe from the fury of the opposition—that almost universal frown which was wont to be called forth on the bare suggestion of such a consequence as the final reconciliation of all men to God, is measurably relaxed, and many, very many, of the sober, reflecting portion of community are anxiously inquiring for this, to them, "new doctrine." Certain "strange things have been brought to their ears," and they would fain know more of them. And they are the very converts we want. They are the only ones worth having, or which plain, unadorned *truth* will satisfy.—While the extravagant efforts of revivalists are drawing within the pale of their churches the weak, the timid, and designing, we are permitted to see the candid and discerning approach our views, carefully investigate, and finally joyfully embrace, and zealously promote them.

While the sphere of influence is thus enlarging, the ground is not left unoccupied. Numerous accessions are constantly making to our Ministry, both in talented and zealous brethren from our own ranks, and through very frequent conversions from the limitarian clergy. It is only a week or two since we had occasion briefly to allude to this subject. With that notice we were permitted to announce *seven* additions to the ministry, notices of most of whom had reached us subsequent to our previous publication day. And scarcely a week had passed for some time previous, in which we had not recorded more or less. An increase, probably, for the last six months, hardly to be equalled by any one denomination in the whole limitarian ranks, with their extended numbers, and with all their means for preparing ministers. Well may we then draw from thence great encouragement. And what may we not reasonably hope for, in view of it, for the time to come?

Look to the city of New-York particularly, and who would have presumed four years since to have anticipated the present state of things here. Within *three* years two very respectable societies have arisen, and are now in a highly prosperous state. A sufficient evidence of which has been presented in the numerous attendance which has been given to their meetings through all the warm season. A general interest on the subject, is manifesting itself. Numbers of those opposed to us exhibit a desire to hear, read and examine into the doctrine. Community begin to deem the sentiment worthy of investigation. And if they will only investigate calmly, we are not at all concerned as to the result.

Look again to the region round about New-York; on the borders of the North River especially. A few years since such a thing as a Universalist meeting was scarcely known in any of the river towns between this and Hudson. Now, as will be seen by the letter of Br. Bulkeley in our last, they have stated preaching at Sing Sing, Collaburgh, Peekskill, and Milton. In Sing Sing and Peekskill they have societies organized under very favorable auspicies, and will undoubtedly soon organize in Milton. In the latter place, we only sent one or two papers on the first and second volume, but at the commencement of the 3d, were presented by a zealous friend there, with a list of *seventeen* subscribers!!

In Rondout, our friends have had occasional meetings which we believe have always been very well attended, and with little exertion no doubt preaching might be sustained one fourth of the time.

In Poughkeepsie, a few lectures have been given within a year or two past, and generally attended by good audiences. But there has been no concert of action there—no organization. The senior editor (Br. Sawyer) it will be observed is to preach there on the 3d Sabbath in this month, and we hope our friends will wake up to a proper sense of their situation, and avail themselves of the advantages within their reach of building up a good and permanent society in that place. It is perfectly within their power.—They only need to commence right, and their success is certain.

In Newark, N. J. nine miles from N. Y. our prospects are peculiarly favorable. To-morrow as will be seen by a notice in another part of our paper, a very neat and convenient house is to be dedicated, to God the Father and Benefactor of all men. This House has arisen, as it were by fairy art. One year since, and such a result would have been looked upon as chimerical! And if we recollect right, it is but about one year since our esteemed Br. Hillyer *went on the public green in Newark to preach,* because it was *impossible* for him, or any of our friends there, to get a public room in which to hold a meeting!! The very bitterness of opposition has opened the eyes of community to a considerable extent, and through the liberality of many, a a temple is now opening there, which we trust will *never* be closed by Limitarians; and whose doors will ever be open to every denomination of professing Christians, when not wanted by our own.

May we not, then, in view of all these circumstances rejoice? Yes truly there is abundant cause for gratulation to us all. And in the very success which we are permitted to witness, should we find a strong incentive to increased exertion. From what *has* been done, we may look forward with much confidence to what *may* be done, through a little zeal, in the future. Brethren let us not be unmindful of the blessings which have followed us in our endeavors to impart to our fellow men that truth which maketh free indeed.

Our attention has been directed to this subject more especially from the receipt recently of several letters, and from interviews with friends, mostly from the sections more particularly spoken of in the preceding remarks. We give below extracts from some of them. The first is from a friend and acquaintance in Collaburgh, the second from a friend in Dutchess county, and the third from a zealous young friend in Spencertown. P.

It affords me pleasure to state that our prospects are cheering in this part of our highly favored land. The inquiry is, 'What is truth?' We invite the inquiring mind to a careful and unprejudiced examination of the sacred scriptures, which teach the glorious doctrine of the restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began. Oh that our opposers could lay aside the commandments and traditions of men, and drink of the pure fountain of the Gospel, which affords peace, joy, and consolation to the believer. I trust the time is not far distant when the truth will be triumphant over error in this and every other part of our blessed Redeemer's heritage.

Our opponents manifest a spirit of warm opposition. They begin to find that Diana is in danger. There have been some efforts made to deprive us of the use of the school house where we have usually met, but they have not as yet succeeded, and I hope they may not. Yours in Christian fellowship. E. F. A.

"I wish you to name a few of your most prominent books, and such as will be best calculated for common readers. We want something that *all* can comprehend; drawn into a small compass. I have the '213 Questions,' which I carry in my pocket; and I believe I can do more towards eradicating erroneous notions, and arousing the spirit of inquiry with this, than with an octavo of the largest size. You are aware that there are but few philosophers in any society, and but few readers, comparatively, who have the perseverance to undertake a huge volume.

I have succeeded in procuring from among my acquaintances a few patrons for you, three at this place, and three at —— ——. Though I cannot myself become a subscriber, I hope to keep up a few others for you. The suggestion of Br. Drew is an important one, and whenever I can be instrumental in adding a *safe* one to your list I shall avail myself of the opportunity. The "silent but effectual" preaching of our periodicals tends greatly to prepare the way for bursting the trammels with which the intellect of too many is bound, and directing them to an inquiry after the origin of their belief in the traditionary doctrine of endless unmitigated torment. The veil of superstition is being rent, by the progress of the cause of truth, and bigotry will ere long have disappeared, with all its train of ills. Such at least appears to be the aspect, within the range of my acquaintance."

"The prospect is very flattering of my being able to send you four new and *punctual* subcribers, for the next volume. The "Messenger" has been received joyfully for perusal by these individuals. There are but a few of our belief here who are so fearless of temporal consequences as to come up to the help of the Lord against the mighty.

How thankful ought we to be for the unexampled success our order has experienced thus far. The arm of Omnipotence seems stretched out for the extension of his Kingdom, and many souls are freed from the yoke of mental bondage, being translated from the power of Satan into the glorious light of the Gospel, and thus are made to "rejoice with joy unspeakable and full of glory."

I find that opposition to the doctrine of Universalism, consists of an entire ignorance of its teachings, and consequently of its obligation.—Not only are our opposers ignorant of the doctrine, but they exert themselves to *keep* in that state. There are persons of my acquaintance here, who are so fully persuaded that the dogma of *eternal damnation* is true, that they affirm, that if they had the most distant idea of the Bible's teaching Universalism, they would destroy all they could find!" The above is a literal relation of what a woman told me a few days since. The conversation upon the subject was introduced by her observing one of the numbers of your paper in my hat. She requested permission to look at it, which I of course readily granted. The caption was sufficient for her, and then commenced a violent opposition, but not finding it to produce much effect, she drew one of the most mournful sighs I ever heard, and then quoted this insurmountable barrier to the doctrine we hold—"These shall go away," &c. But I will not weary your patience to read, or myself to write, what followed; and will only say, it ended in a promise by her to "search the scriptures," to see if the home made text she advanced, "As the tree falls so it shall lie, and as death leaves us judgement will find us," be really so. *She* said she had read it in the Bible, and I felt myself secure in offering her a handsome premium should she be successful in the search. I am to know soon.

Br. Whittaker of Hudson is to deliver a discourse on Sunduy next at a place about 4 miles from this village. May the seed then to be sown spring up producing some 30 some 60 and some 100 fold. Two of our Presbyterian brethren are calculating to attend, for one of them is determined to know "whether the Presbyterian clergyman, (Mr. Osborn) told the truth last Sunday, when he said that the Universalists had nothing for which they could pray; that they were Infidels in disguise—Frances Wright men, &c." May the spirit of God enlighten their understandings upon the subject, and after a careful perusal of their Bibles, cause them to embrace the glorious "faith once delivered to the saints," and so to *live* it, that others may take counsel of them that they have "been with Jesus." Yours in gospel faith. N. C. B.

DEDICATION AT NEWARK.

The new Universalist Church, which our friends with such praiseworthy zeal have recently erected in Newark, will be Dedicated to the worship of Almighty God to-morrow. (Sunday, 14th inst.) The services will commence at 10 o'clock precisely. The Sermon by Br. Thomas, of Philadelphia. If Br. Le Fevre should return from the session of the Hudson River Association in season to reach Newark, it is expected that he will preach at 2 o'clock, P. M. Br. B. B. Hallock, at 5 o'clock, and Br. Thomas again at 8 o'clock, evening; otherwise, Br. Hallock will preach at 2 o'clock, and Br. Thomas in the evening, omitting the 5 o'clock service.

The house we understand will not be entirely completed, but our friends being anxious for the attendance of Br. Thomas, while on his way to the Convention at Albany, have thought it best to waive those considerations. It will be placed in a convenient and comfortable state, little being required on the inside work except painting, which they have hesitated doing for fear it might not get dry in season. It is mostly finished on the outside, we are informed, save the erection of the large pillars which are to ornament its front.

We hope that they may have a pleasant day and a large audience; and that even opposers will not hesitate to mingle with them, that they may learn by *personal* observation the uses to which Universalist churches are consecrated—that they may see for themselves, the falsity of the too frequent allegation, that the only object of our assemblages are to encourage and promote vice and immorality. Many actually believe this, from the representations they have had from the designing. The best way to be undeceived, is to go and see for one's self. Let our friends invite their orthodox acquaintances to attend. P.

SAMUEL HUBER.

"Samuel Huber," says Lempriere, (Biographical Dictionary,) "was a native of Berne, and Divinity Professor at Wittemburg, in 1592. He opposed Predestination and wrote an able explanation of the ninth, tenth and eleventh chapters of Romans."

Frederic Spanhem, who was Professor of Divinity at Geneva and afterwards at Leyden, about the middle of the 17th century, in his "Disputationum Theologicarum Syntagma," under the head *De Praedestione*, § xlvi, informs us that Huber was a Universalist. He says, "We think the opinion of Samuel Huber on this subject absurd, who about the close of the last century began to publish and defend a universal election of all men in Christ to salvation whether they believe, or do not believe; which dogma has with very good reason been exploded by Orthodox Divines as *unscriptural*, nay rather, as *anti-scriptural, atheistical* and *unreasonable*. For election without distinction or separation of a part from the rest cannot be made: and the Scriptures not only plainly deny that all are elected, Matt. xx, 16, 1 Cor. i, 26, but also institute an antithesis between the elect and non-elect, Matt. xxiv, 25, John x, 26, and Romans ix, 22, 23."

We need only observe that it would be rather difficult for any Calvinist to show that either of these passages is applied by inspiration to the immortal state of being. It is very conceivable that God should elect some of his creatures for special purposes, to act as his ministers in carrying on the Gospel scheme, or for any other purpose which he saw fit to advance by human agency. The object of this short article however was to state the fact upon the authority of Spanhem that Samuel Huber was a Universalist. S.

South Carolina Convention.

The South Carolina Convention of Universalists will meet near Gen. J. B. Earl's, Anderson District, on Friday, 17th Oct. next

REV. MR. SOUTHMAYD.

The reader may remember some remarks of ours, in No. 40 of the Messenger, on the recent publication of the celebrated Negro Sermon, in a penny daily of this city, entitled the "Truth." In pursuance of the custom in such cases, (which every honorable publisher feels to be obligatory upon him) we forwarded the "Truth" a number of the paper containing our remarks. We neither saw or heard any thing farther in relation to it, until the 4th inst. (after our last paper went to press,) when an acquaintance brought us a number of the "Truth," of *Aug. 4, four weeks after its publication*, which he had accidentally got hold of. In this No. we found the following article:

☞ *The Philadelphia Universalist* is requested to stop firing till his cartridges are better prepared. The 'last letter of Mr. Thayer' *was* replied to in the Lowell Observer, in which we expressed our regret that we could not, for a short period at least, continue the discussion, and *if we could*, the *present* editor of the Observer *refused to admit a continuance of the discussion in his paper*. We believe the editors of the Messenger and Universalist will do us the justice to correct the error (for we presume it to be an *error*) into which they have fallen.

As to the sermon of Rev. Mr. Haynes, inserted some days ago in this paper, greater men as to intellect and acquisition than either or all of the editors of the Messenger and Universalist have judged it to be *unanswered* and *unanswerable*.

We freely give place to the foregoing, notwithstanding the editor of the "Truth" had not even the common courtesy to forward us the No. containing it; and but for mere accident we might have ever remained in total ignorance of it.

We are always disposed to make all proper correction of errors which we may fall into. On reference to our remarks in No. 40, it will be seen that we expressed a doubt at the time, but were of opinion that the letter of Mr. Thayer had never been answered. As Mr. Southmayd affirms that it *was* replied to, and as we have inserted Mr. Thayer's, we think the best way of rendering equal and exact justice in the case, will be for Mr. S. to furnish us with his reply to Mr. T. which we shall cheerfully insert. We have never seen it. Our information was obtained through the Trumpet, and we have noticed no letter, long or short, since that of Mr. Thayer's which we published with our remarks.

Mr. Southmayd says that he expressed his "regret" that he could not for a *short* time, continue the discussion, and even if he could, the present editor of the Observer would not admit it in his columns. Now, it appears to us, both of these difficulties are obviated. A *long* time, comparatively speaking, has passed, since its first interruption, and Mr. S. has now control of another paper. We have no doubt that Br. Thayer will cheerfully resume the discussion, and continue it so long as Mr. S.'s articles are couched in proper language, and breathe a proper spirit. And even with our *limited* "intellect" we venture to affirm that his paper by it, will be much more edifying to his readers than in occupying it with grovelling sarcasm, let it come from *black* or *white*.

Mr. S. seems to think that the *Negro Sermon* has passed brighter ordeals, "as to intellect," than "either or all of the editors of the Messenger." We shall not dispute this point with him. The practice of bantering upon powers of intellect is rather a sorry one at best. We make but humble pretentions to talent, and rather rest with confidence in the consciousness of a good cause, and honesty of purpose.—Limited, however, as our "intellect" may be, we do at times presume to judge of christian conduct and bearing. And it really appears to us that the moral sense of that person must be strangely perverted, who can claim discipleship with the Friend of Sinners—who is zealously professing to contend for that "truth which maketh free," and at the same time can substitute such a disgraceful production, as the negro sermon, for honorable argument, in the discussion of so interesting and important a subject as religious truth. This remark, is not designed to be confined to any single case.—It will apply in all, from the most celebrated D. D.'s down to the humblest layman. But the higher the acquirements, the greater the discredit in descending to such means to defend their views of truth.

If Mr. S. and his religious friends can justly boast of powerful "intellects," we really think it would be much to their credit, and certainly beneficial to their cause, to produce something *original*, rather than ingloriously rely upon

the efforts of others, and particularly on such *dark* productions. And this too, especially, when they have the experience of years to show them the insufficiency of their favorite shield.

We have but a word more in relation to the matter. Why was it necessary for Mr. S. to mislead his readers in regard to the *title* and *location* of our paper? Was he afraid that if he alluded to it as a *New-York* as well as *Philadelphia* publication, his readers here would inquire it out, and see the article on which his remarks were founded? What else could it be? Or, will he publish our observations, that his readers may judge of their reasonableness for themselves, and of the correctness of his inferences therefrom?

We have no disposition for contentions with Mr. S. and we shall have none. Manly and christian-like argument we should rejoice to see in his and every other paper that pretends to inculcate religious truth, for we believe that *the* "Truth" will not suffer by proper investigation. But when he prostitutes his columns to the retail of low ridicule and slander to work up a prejudice against a denomination of professing christians, for the evident want of better arguments, we shall unquestionably take the liberty, from time to time, as we may see proper, to express our opinions upon it freely, however *weak* our "intellects" may be in his estimation; looking at the same time, and anxiously hoping for that "wisdom from above," which shall preserve us from injustice towards him, or any other person, with whom we may be so unfortunate as to differ. P.

ANOTHER EVANGELIST.

I have the pleasure to announce that Br. JOHN H. GIHON, Jr., a member of the Lombard-st. Universalist Church, Philadelphia, has commenced the labors of an Evangelist of the grace of God. He delivered his first discourse on Sunday morning last, and his message of divine loving-kindness was joyfully received and approved by the congregation in attendance. An excellent moral character, good talents, and a zeal according to knowledge, all of which Br. Gihon possesses, will make of him an efficient co-worker in the Gospel of Christ. May his bow abide in strength, and may he be enabled to triumph in the christian warfare, "by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left."

A. C. T.

Br. DANIEL TUTTLE, of Farmington, Conn. delivered his message of truth to the Societies in Philadelphia, on Sunday, 31st ult. In the morning, at the Callowhill-st. Church, he spake "in God's behalf," successfully vindicating the Divine character; and in the evening, at the Lombard-st. Church, he bade us "rejoice in the Lord always," giving us abundant reason so to do. Our people were highly gratified with his division of the word of truth; and we fervently pray that he may ever be strengthened and encouraged in doing *the work of an Evangelist*. May he make full proof of his ministry, dispensing the light, life and liberty of the Gospel, wherever God in his Providence may please to call him. A. C. T.

CHAUTAUQUE ASSOCIATION.

The Chautauque Association of Universalists convened at Westfield, Chautauque co. on Wednesday Aug. 20, 1834. Br. C. Morton, Moderator, and Brs. W. E. Manley, clerk, and E. D. Kennicott, assistant. Appointed Brs. N. Stacy, C. Hammond, and J. E. Holmes a committee, who reported a Constitution for the Association, which was unanimously adopted. Conferred Ordination on Br. J. Todd. Appointed a Conference to be holden a Warren, Pa. on the third Wednesday and Thursday in October. The following resolution was passed:

Whereas the delegates from the different societies, in Council assembled, request that some measures be adopted to establish circuit preaching among them, for the purpose of more effectually disseminating truth and advancing the cause of our Redeemer—Therefore,

Resolved, That Br. W. E. Manley visit such places as he may think proper, within the boundaries of this Association, to ascertain the ability of our brethren to sustain preaching; and to report the result of his inquiries at the Conference to be held at Warren:—And, also, that our brethren in the different places which Br. Manley shall visit, be requested to remunerate him for his services, while thus employed and assist him, as far as practicable, in his inquiries.

Sermons were delivered during the session, by Brs. Kennicott, Manley, Tomlinson, Hammond, Bond, and Stacy. Adjourned to meet at Lodi, Cattaraugus co. N. Y. on the fourth Wednesday in August, 1835.

SKETCH OF A SERMON.

Messrs. EDITORS:—You sometimes entertain your readers with scraps of sermons, from which we gather considerable edification, and I wish to give you a sketch of a scrap that I heard the other day. I say a sketch of a scrap, because I do not know what else to call it, for I fell in accidentally, just as the speaker was coming to a close. "I have now" said he, "preached one hour and ten minutes; you have apparently given a serious attention; I have noticed but few wandering eyes, which are the index of a wandering mind; now I ask who hath believed my report, or to whom has the arm of the Lord been revealed: I have tried to show you what the gospel is, as delivered from the mouth of God, from the mouths of angels, and from the spirit and the bride whose constant cry is, come for all things are ready. But I hear one say, I am not fit to come to Christ, you insisted on our coming immediately. Well my good friend, suppose you had taken my advice, and believed immediately, where would have been the harm; do you want to sit brooding and musing your unbelief in an anxious seat, or wallow in the dust or mire at the foot of some upstart underling preacher; surely you have packed your load of sin and unbelief till your back is sore, or in other words, till your soul is weary; you have made God a liar long enough; now just take his word for once. Another perhaps will say, you preached without a text; you are mistaken friend, I had a text that I kept my eyes upon through the whole of my discourse, and so you will say when I tell you what it is. But says another, you told us nothing about the fall; well my good friend, but certainly I told those who had fallen, how to arise. But, says another you had neither devil nor hell in your sermon; well sir, I am glad to hear that, for I am sure there is neither of them in my text, and of that you will be convinced, when you read Paul's first epistle to the Cor. ii, 2. "For I determined not to know any thing among you, save Jesus Christ, and him crucified." And that you may the better remember the text, let us join and sing the following verses:

Let all our hearts in love unite,
Which death shall not divide;
And let us place our soul's delight
On Jesus crucified.

Though bigots who contract this grace,
With scorn may us deride,
We'll bear their scoffs, our hopes we'll place,
On Jesus crucified.

Though party spirit rage and roar,
Like boisterous winds and tide,
We'll crowd the sail, and pull the oar,
To Jesus crucified.

Some on a partial Savior call,
And say for part he died;
We read, and feel, and know, for ALL
Jesus was crucified.

Upon this ground doth Jesus call,
He bids the world draw nigh—
The rich, the poor, the great and small,
Since He for ALL did die.

When we do meet with hearts sincere,
This truth we oft have tried;
Then in the midst, we find Him near
Who once was crucified.

We disregard the tyrants rod,
Though kingdoms he bestride;
The Son of man, the Son of God,
For us was crucified.

Soon will this life's short journey end,
And we cross Jordan's tide,
And meet our everlasting Friend,
Who once was crucified.

Thus let the earth's foundation shake,
And rending rocks divide—
On wings of love, our flight we'll take,
To Jesus crucified.

Sentinel and Star in the West.

General Convention.

The General Convention of Universalists for the United States of America will assemble in Albany on Tuesday evening, Sept. 16, and continue in session the two following days.

☞ The "*Young Men's Universalist Institute*" meet every Thursday evening at 8 o'clock, in a hall situated at the N. E. corner of the first alley in 8th street, below Walnut, Philadelphia. Entrance from the alley.

☞ A letter from Collaburgh informs us that Br. James M'Laurin had appointed to preach in that place in the morning and afternoon, and at Sing-Sing in the evening, of the 21st inst. We have heard nothing from Br. M'L. on the subject, and inserted last week his appointment at Middleville, from general instructions previously received. If there should be any disappointment at Middleville, our friends will place it to the account of misunderstanding.

☞ Br. JACOB MYERS, of Lancaster county, is expected to preach in the Lombard st. Church to morrow, (Sunday.) Services in the morning at half past 10, and in the evening at half past 7.

A. C. T.

New Association.

A new Association will be held and organized at Sheshequin, Bradford co. Pa. on the first Wednesday and Thursday in October next.

To Correspondents.

We acknowledge the receipt of a communication from our highly respected friend and correspondent Z. G. The nature of it, however, will preclude its insertion for the present. The discussion to which it alludes being now in progress in our columns, we should deem it manifestly unjust to allow any interference on either side. Our friend, we doubt not on a little reflection, will see the propriety of this course.

Married,

In Philadelphia, on Thursday evening, 4th inst. by Evangelist Abel C. Thomas, Mr. JOHN CARROW and Miss MARY SCOTT, both of Southwark.

Died,

In the city of N. York on the 8th inst. CHARLES COOK, son of Mr. E. Leavitt, aged 4 years. Will the Maine Christian Intelligencer and Christian Pilot please mention, &c.

Also on the 9th inst. after a protracted and painful sickness, Mr. LEWIS SMITH, aged —. The wife of Mr. Smith was called from this world but a few months since and left him with an infant daughter now 15th months old. Bereaved of both parents she is now cast upon a cold word alone. May God realize to her the expectation of the Psalmist, "When my father and my Mother forsake me, then will the Lord take me up."

Religious Notices.

Br. T. J. Sawyer will preach in Poughkeepsie, the 3d Sabbath in September, (to-morrow.)

Br. Asher Moore of Reading Penn. will preach in Norwich, Ct. Thursday evening, Sept. 25th; at New London Ct. Sunday Sept. 28th, and at Westerly R. I. on the 1st Sunday 5th of October Evening Lectures can be given in the intermediate time. If desired the friends will please make arrangements therefor.

Br. Asher Moore will preach at Newark, N. J. on Sunday 21st inst.

Br. James McLaurin will preach in Chester, Sept. 14th; in Middleville, N. J. Sept. 21st.

Br. S. C. Bulkeley will preach at Annsville, or Peeks kill, 1st Sunday; in Milton the 3d Sunday, and in Collaburgh and Sing Sing, the 4th Sunday in each month, for the year ensuing.

Br. S. J. Hillyer will preach in Norwalk, in the school house near Mr. J. Mallory's, the 2d Sunday in September, and at Saugatuck, at 5 o'clock.

Br. A. Case will preach in Longridge the 2d Sunday in September.

OH! STEAL THOU NOT MY FAITH AWAY.

BY C. G. LYONS.

"Oh! steal thou not my faith away,
Nor tempt to doubt the trusting mind—
Let all that earth can yield decay,
But leave this heavenly gift behind:—
Our life is but a meteor gleam,
Lit up amid surrounding gloom,
A dying lamp, a fitful beam,
Quench'd in the cold and silent tomb.

"Yet if, as holy men have said,
There lie beyond that dreary bourne
Some region where the faithful dead
Eternally forget to mourn;
Welcome the scoff, the sword, the chain,
The burning wild, the black abyss,
I shrink not from the path of pain,
Which endeth in a world like this.

"But, oh! if all that nerves us here,
When grief assails and sorrow stings,
Exist but in the shadowy sphere
Of Fancy's weak imaginings;
If hopes, though cherish'd long and deep,
Be cold and baseless mockeries;
Then welcome that eternal sleep,
Which knoweth not of dreams like these.

"Yet hush! thou troubled heart! be still;
Renounce thy vain philosophy;—
Like morning on the misty hill,
The light of Truth will break on thee.
Go—search the prophet's deathless page—
Go—question thou the radiant sky,
And learn from them, mistaken sage!
The glorious words—"Thou shalt not die!""

VALUE OF RELIGION.—An Extract.

It is not for man, weak and changing man, to scorn the aids and consolations of religion. It is not in the nature of things for spirit to be satisfied with matter, for the immortal mind to be contented with mere physical objects—with mere dust. The soul asks a good peculiarly its own, associates with whom it can sympathise, and aims at pleasures congenial with its own spirituality.

We may toil for wealth, fill our storehouses with rich merchandize, and our coffers with gold, and the wants of the soul may remain. The spiritual man, poor and desolate, may wither away beneath the embroidered garment and in the glittering retinue. We may ask for fame, court this one's caprice, be deaf to that one's scorn, while rising to the honors of state; we may see our names in each gazette, hear them eulogized by the orator or sung by the bard, but, after the intoxication of the moment has subsided, what is all this to the heart? There may be still a solitude within, a wilderness of the soul, dark and dreary, and notwithstanding all that wealth, that fame, that pleasure can give, we look eagerly round for something to sustain the spirit, to enable it to pursue its journey with courage and hope, or to repose for a moment on the few sunny spots which may lie in life's pathway.

Strike from your minds the idea of God, separate in your thoughts, this world from its Author, from the Father and the fulness of spirit, and the universe will seem to vanish, its beauty and glory will fade away, and its magnitude dwindle down into nothingness. You will feel alone, with an endless blank around you. Every thing to the sickened soul will be too little to be seen, or vague, indistinct as the traces of a forgotten dream.

O, how different is it to him who believes in God! To him, who believes in a God, who draws near to his Father, who feels the Divinity within him, who reads earth by the light of heaven reflected from the Bible, this world is no longer dull, senseless matter. It lives, it breathes, it speaks to him with a living voice that cheers and gladdens his heart. To him it shadows forth the eternal Father in whose wisdom, simple sublimity, unchanging love and unbounded goodness, he finds ample room to expatiate forever with expanding thought, increasing strength, admiration, love and joy.

O say not religion is not needed. Mark that old man, on whose head have lighted the frosts of four score winters. The companion that long shared his joys and divided his sorrows has gone; his children, one by one, have gone down to the tomb. There he stands, by the new made grave of his last, his youngest; alone like an aged oak upon some barren heath, scathed by the lightnings of heaven with its branches broken off and mouldering at his feet. Lone and withered he casts a look upward, light breaks upon his grief worn features, his heart is full: "*No, they are not gone forever.* My wife, my children, I shall meet you again." O would you take away that book whence the old man derives that hope?

Go to that obscure dwelling where poverty seems to have erected her throne. Mark that half famished mother giving her last morsel of bread to her starving children. What is it that can make amends for that neglect she endures, or "chase the world's ungenerous scorn away?" Ah, it is that her thoughts stray beyond this earth. She appeals from this cold, unfeeling world, to another and a better world. She sees her afflictions here, opening into a world of joy; and as she sees her dear loved little ones drop piecemeal into the grave, she sees its young spirit, escaping from a world of pain and sorrow, to rise in glory, and to shine forth a bright angel in the kingdom of heaven forever and ever. O who would not carry to the poor the book that gives this consoling hope, this last solace of the wretched, that when the world abandons them, and want chills them, they may read the precious words which go beyond the world and reveal a religion where all wrongs shall be righted, and all wants be satisfied.

You see that mother pale and wan with watching, bending over the faded form of her child. She marks its failing pulse, its closing eyes, hear its throat rattle, its last gasp—it dies. The terrible truth rushes upon the mother's heart, but, while she exclaims, "My child, O my child, would to Heaven I had died for thee," she meekly bows her head and adds, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord. My child is not dead. It lives. I shall see it again, again clasp it to my heart." Take away the book whence the mother derives that hope. Go, tell her that hope which makes her see her child still living, is a dream, that her faith

"Which builds a bridge from this world to the next,
O'er death's dark gulf and all its horror hides,"

is but a delusion. Tell her this—O you *cannot*. The words would blister upon your tongue before you could utter them.—*Christian Register.*

TO PARENTS.

There is hardly any thing of greater importance than the bringing up of children *in the way they should go.* This is a duty which cannot be undertaken too early, nor too strictly performed. As soon as reason begins to dawn, the mind begins to expand and cannot remain unemployed. If good things are not carefully instilled, it will occupy itself in trifles. And when a child is permitted to occupy its mind with things of little moment, or, what is worse, with evil habits, it will be no easy task to root them out. Whatsoever takes first possession of the unfurnished and unjudging mind, is most commonly the foundation of its future conduct. Therefore, when the seeds of piety and virtue are early sown—when the infant mind is seasonably and properly cultivated, there is good reason to hope it will produce plenty of good fruit. Good impressions, when early made, most commonly prove lasting, increase as children grow in years, and the effects are both pleasing and useful. They promote the present welfare of the children themselves, render them real blessings to their fond parents, and make them respected and worthy members of society. But what is above every other consideration, by leading a life of piety and virtue, they enjoy the favor and approbation of their heavenly Father, and qualify themselves for the enjoyment of a happy existence.

Universalist Books,

Which may be obtained of A. C. Thomas, 132 Chesnut-street Philadelphia.

Balfour's First Inquiry—being a faithful examination of all the passages in the Bible in which the word Hell occurs —$1.

Balfour's Second Inquiry—being an examination of the Scriptural doctrine concerning the devil, and the import of the words translated everlasting, eternal, forever, &c.—$1.

Balfour's Essays on the state of the dead, and inquiries into the meaning of the words judge, damn, condemn, and their derivatives—$1.

Balfour's Examination of Stuart's Exegetical Essays—75cts.

Balfour's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.

Balfour's Letter in Reply to Dr. Allen's Lecture against Universal Salvation—25 cts.

Balfour's Letter to Whitman in defence of so much of the First Inquiry as pertains to the term Gehenna—25 cts.

Ballou's Treatise on Atonement—an invaluable work, being an inquiry into the origin, nature and effects of sin, and of the consequences of the Atonement—50 cts.

Ballou's Notes in illustration of the Parables—75 cts.

Ballou's XXVI Lectures on important doctrines—$1.

Ballou's XXV Select Sermons on various subjects—$1.

Ballou's XI Sermons delivered in Philadelphia—37 cts.

Ballou's Examination of the doctrine of future Punishishment—50 cts.

Ancient History of Universalism, by H. Ballou 2d.—$1.

Modern History of Universalism, by T. Whittemore—$1.

T. Southwood Smith's Treatise on the Divine Government —a work I would not be without for five times the price —75 cts.

Notes and Illustrations of the Parables, by Thomas Whittemore—an admirable and very useful volume—75 cts.

Paige's Selections from Eminent Commentators, showing that the most eminent Partialist critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—$1.

Life of John Murray—Whittemore's much improved edition, 50 cts.—do. Marsh, Capen and Lyon's, 46 cts—also an edition at 37 cts.

Winchester's Dialogues on Universal Restoration—63 cts.

R. Streeter's Familiar Conversations on the doctrine and tendency of Universalism—a fine work—50 cts.

Streeter's News from Three Worlds—25 cts.

Universalist Expositor—critical and explanatory—3 volumes $2, 50 each.

Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.

Eternal Hell Torments Overthrown—37 cts.

Pitt Morse's Review of Parker's Lectures against the doctrine of Universal Salvation.,

David Pickering's Lectures in proof of Divine Revelation —a subject to which Christians do not sufficiently attend —75 cts.

Letters on Revelation between Ballou and Kneeland—50 cts.

Streeter's New Universalist Hymn Book—50 cts.

Das Neue Allgemeine Gesang-Buchlein, zum gebrauch aller aufrichtigen Christen—von G. Grosch und J. Myers —25 cts. I wish our German friends would buy this book.

Discussion at Danvers between Whittemore and Braman —25 cts.

Christian Visitant—a very useful and interesting work, in two volumes—25 cts. each.

Reply to Hawes' Reasons for not embracing Universalism—13 cts.

Christian Messenger, vols. I and II bound—$4 for the sett.

Universalist, vol. I bound—$1, 25.

ALSO,

Sermons, Pamphlets, &c. on a variety of subjects—many of them in cheap form for gratuitous distribution.

New Pamphets.

We have just issued from the Press, and now have for sale at the publishing offices of this Paper, 2 Chatham Square, N. Y. and 132 Chesnut-st. Philadelphia, the following Pamphlets, well calculated for distribution, viz.

Mistakes concerning Deity a Sermon, by A. C. Thomas, being the one published in No. 32 of the Messenger—25 cts. per dozen.

Important Questions, with Scripture Answers, and the references to the texts, by Miss Lucy Barnes, a new edition, to which are added 22 Important Questions to believers in Endless Misery—25 cts. per dozen.

Proof of Universalism, being the article published under that head in No. 39 of the Messenger, together with the "Universalists Belief and Rule of Life," written by a Clergyman of the Universalist Church, and presented as a reason of the hope within him—published in No. 40 of the Messenger—31 cts. per dozen.